

DECEMBER 5, 1838.

Y'S FIRESIDE EDUCATION.

ers select the following, among the numerous this work.

of nothing so practical, and so well adapted to institutions as the work before us. Every month it comes to the shelf, and makes it her daily counsellor. "Living Gazette."

ly recommend the perusal of this book, to all of families. They will derive fruits from it by its use, and it will make it her daily counsellor. "Living Gazette."

is, and must be to every mind capable and desirous here and hereafter. "Boston Patriot."

whose title is at the head of this notice, is decidedly the best manual of practical education we have known. "Knickerbocker, N. York."

is just the thing that is adapted to the want of teachers. "New York Spectator."

but it, read and practice upon its admirable Philadelphia. "Saturday Courier."

large and liberal views of the several topics of it. Every page reminds us of the venerable Puritans. The style is clear and forcible, and the illustrations are as beautiful as appropriate. "Magazine, edited by Mrs. Whittey."

WEEKS, JORDAN, & CO. Publishers.

BBATH SCHOOL BOOKS.

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choosing to trust the selection of their library Agent, may depend on his special attention. If reasonable, he will select for him, it will be returned for other books. "Sabbath School Books, should send a list have on hand. D. S. King."

Agent for the New England Conference.

LL ABOUT THE WEST.

New Guide for Emigrants to the West, containing a description of the various States and Territories, with the names of the principal cities, towns, and villages, and the names of the principal rivers, lakes, and mountains. It also contains a description of the various modes of travel, and the names of the principal agents for the sale of land, and the names of the principal agents for the sale of stock. It is a most valuable work for every emigrant, and is sold at a very low price. "Living Gazette."

General View of the Valley of the Mississippi, showing the various States and Territories, and the names of the principal cities, towns, and villages, and the names of the principal rivers, lakes, and mountains. It also contains a description of the various modes of travel, and the names of the principal agents for the sale of land, and the names of the principal agents for the sale of stock. It is a most valuable work for every emigrant, and is sold at a very low price. "Living Gazette."

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ZION'S HERALD.

Published by the Boston Wesleyan Association, under the Patronage of the New England Conference of the Methodist Episcopal Church.

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[The following Address was furnished us by the Secretary of the late Convention at Lowell, for publication in the Herald. On account of its length, we gave half of it last week, and the remainder this. —Ed. H.]

FOR ZION'S HERALD.

ADDRESS

To the Ministers and Members of the M. E. Church; from a Convention of the Ministers and Members of said Church, held at Lowell, Mass., Nov. 21st and 22d, 1838.

RESPECTED BRETHREN AND FRIENDS.—We are repeatedly told, and it is proper to notice the trite saying again, that as ministers, we should preach the gospel, and as Christians, we should convert men, and have always to the silent influence of religion, or to work its own way in its own way. But are civil freedom and religious virtues such antagonistic principles, that they ought not to be mentioned in the same connection? Do they not mutually promote each other's interests? Does the gospel work more efficiently where despotism controls body and mind? Is civil freedom so profane a subject, that it befits neither the sacred desk, or the lips of the sacred teacher? What has this silent influence, of the efficiency of which we hear so much, accomplished for the slave, during forty or fifty years past? Has it destroyed prejudice, and elevated the colored man in the estimation of the nation? Has it produced a general conviction of the sin of slaveholding? Has it not the nation in fact, retrograded? Have not the noble sentiments, condemning slavery, uttered by the fathers of this nation fifty years ago, been entirely disregarded, and their fond anticipations of its speedy extinction blasted? Has not the monster slavery stalked in mad dignity through this nation, polluting all it has touched? Has it not stifled and crippled the energies of the good itself? Has it not come to be considered not a moral evil—yes, "the cornerstone of our republican edifice"? But the notion proceeds upon an entirely false assumption—that any particular vice will give place to its opposite virtue, without being distinctly named and condemned. When and where has this been the case? What sin was ever repented of, until it was seen and felt to be sin? Must not the people be shown their transgressions, and the house of Jacob their sins? The early fathers of our church preached directly against slavery, as a sin which merited damnation—the renunciation of which was necessary to pardon. Many slave-holders repented, and emancipated their slaves. Had their successors dealt as faithfully with the crime, our church might have been smaller, but slavery had not acquired its present fearful position, and commanding influence.

Here it is in place to notice the fact, that, while it has been granted, as citizens we may meet with other citizens, in an associate or conventional capacity, to express our opinions and combine our influence against slavery, our right to do it as Methodists, is denied. To understand this subject, it is proper to consider the character and extent of those obligations we took upon ourselves, in becoming members of the Methodist E. Church, and whether our present action conflicts with those obligations. In giving in our adhesion to the church, we embraced certain principles of faith, modes of worship, and rules of moral conduct contained in the Discipline of the church; and we supposed that while we abode by these rules, we should receive the fellowship of the church, and the moral protection which she affords. But we never supposed that we made a surrender of all our rights. The extent of our responsibilities, an adhesion to faith, modes of worship, and rules of moral conduct, and the cherishing of holy love.—Until it can be shown that our present action violates these responsibilities, we shall claim exemption from the charge of exercising assumed rights, and schismatical endeavors. Here it is to be observed, we do not meet as the Methodist E. Church, nor do we claim to represent her in either of her official capacities, much less to be an official organ; but simply as members of her communion, in a voluntary associated capacity, to express an opinion on a moral subject. True, we speak of a great evil, existing within her bosom, connived at by many of her members, ministers and some of her Conferences. If this be the exercise of an assumed right, then to meet in an official capacity, which she affords, to discuss the subject of freedom of thought and of speech, the distinctive and essential attributes of man. In the exercise of these, her principles have extended and her influence is felt almost the world over. Had all her members, in all places, continued to exercise these noble attributes, the dark spirit of slavery would, long since, have quailed, and sunk to the pit whence it originated.

Since we last met in our present capacity, our hearts have been made to rejoice at that splendid triumph of "moral truth, by which eight hundred thousand have been rescued from the last vestiges of slavery in the West Indies. The 1st of August, 1838, with its associations, will long be held in grateful remembrance, as a day sacred to truth, to justice, to freedom. From this period, the presence of slave-glorious emancipation in our own beloved country, may be contemplated with certainty. This day reflects more glory on the British name, than any other in its country's calendar. Henceforth the British Isle is encircled with a wreath of glory, such as monarchs and conquerors never wore. This deed of mercy and of justice, will endure her name to philoprophets of every nation, through all coming time. But by what means was it brought about? By whose agency achieved? Rather, what principles lay at the basis of this mighty revolution? At the outset then, we reverently acknowledge, that the Lord of hosts hath gotten the victory, and to His name be all the praise. But a proper view of secondary instrumentalities, will have an important bearing upon the enterprise now in progress among us. The emancipation enterprise, in both hemispheres, is marked by identity of principle.

The wrong—the sin of slavery, is the starting point. While this was unseen and unacknowledged, efforts for the benefit of the slave were feeble, and very limited in their influence. Great as were his privations, his liabilities, his unrequited toils, his sufferings and his woes, a supposed apology for these might be found in the degraded condition of the laboring classes of many parts of Europe. Indeed, a principal means of quieting the nation's conscience, was that of contrasting his condition, with the condition of the degraded in other places; as though two wrongs, if equal, would make a right; as though the corruption of foreign governments, or the cruelties of foreign despots, would justify, or at least palliate, the criminality of irresponsible tyranny in America. Because the aristocracy of Europe crushes the poor, therefore the avarice of the planter may take from the slave the dearest rights of humanity, yet, deprive him of his manhood, by making him "a chattel personal, to all intents and purposes whatsoever." Such are the means by which slavery is apologized for in this country.

A contrast has sometimes been made between southern slaves and northern laborers. The condition of the former has been said to be preferable to that of the latter. Not content with the degradation imposed upon three millions, the spirit of slavery would attempt to put its iron hoof upon the industrious laborer of the North. The Southern chivalry and Northern aristocracy pour contempt upon honest industry, and affect to trifle with that decree of heaven, which obliges man to eat his bread by the sweat of his brow. But oppressing and degrading others, are they free themselves? What mean those storms of passion, recklessness of human life, disregard of moral virtue, violations of the majesty of law, disquietudes and fearful forebodings? They prove, most conclusively, the immutability of those laws of the Creator—laws which they must go out of the universe to escape, that he who oppresses his brother, inflicts the greater wound upon himself. He sins against humanity, his conscience, and his God. Sin lies at the root of slavery; it must be taken up by its root, if it be effectually destroyed. A partial perception of the sin of slavery, led Jefferson to exclaim, "I tremble for my country, when I remember that God is just." That induced the further conviction, "the Almighty has no attribute which can take part with slavery."

In thus appreciating the virtue of those acts of the British nation, and the imperial legislature, which granted freedom to the slave, it is not designed to say, that either was as much impressed as they should have been with the sin of slavery. The nation was awakened, saw and wept over the cruelties and ruin it occasioned, and said to the government, "I must cease to be." And it would have been perilous to have rejected a nation's demand. But the prime movers in the enterprise, were the self-sacrificing few, whose sympathies and prayers had taken hold of the slave in his degradation—had identified their interests with his, and conscious of the truth and justice of their cause, through storm and shine, during the long period spent in awakening the moral perceptions of dormant energies of a guilty nation, never weary of their purpose, until they had eradicated this great sin from the record of its crimes. These men, under God, were the principal agents in commencing and consummating the work of emancipation. What but truth, moral integrity, and holy purpose, could have sustained them in the arduous struggle? Their present rewards are the pleasure of philanthropy, and the gratitude of the poor. The blessing of those who were ready to perish, has already come upon them; the rewards of a glorious future await them. It is not among the least circumstances of consolation, that our objects, principles and measures, are identified with theirs. Our fellowship, that of suffering in a common cause. Our hearts have been long with the holy purpose, rendering history of their toils, their perseverance, their triumph.

Great, however, as was the struggle in the mother country, a greater is to come in this. Great as was the triumph of their principles, a greater remains to be achieved here. Yet we believe, that in the use of the same weapons in the same spirit, its consummation is as certain. But before that time comes, how many martyrs to truth and freedom may bleed, how many victims the Moloch of slavery will require, who can tell? The attitude which we are to sustain before our countrymen, is not one that private friendship, or pecuniary interests, would lead us to choose. Yet we believe that truth, outraged humanity, and the best interests of our country, demand it of us.—We are pledged to promote its goal. Descended, as most of us are, from fathers who fought the battles of the revolution, and achieved our country's independence, we claim to yield to no other portion of our fellow citizens in regard to her best interests. Our simple design is, to make manifest to our countrymen, that the immediate, unconditional abolition of slavery is more intimately connected with all the interests of this nation, than any object which can possibly engross its attention. This is demanded alike by humanity, mercy, and justice. The least attempt our country can make for its aggravated wrongs inflicted upon the slave, is immediately to put away the iniquity. And we are well persuaded, that when this monster is dragged out of his den, when the sin and all the evils of slavery are portrayed before the eyes of the whole people, their hearts will revolt at the picture, and their virtue spur them to the nation's embrace. As abolitionists, we must rise above those little sectional, or imaginary interests, in which originate the expediency and ill-judged policy of many even of the wise and good among us.

We regret to be under the necessity to remark on the doings of several Annual Conferences in relation to this subject. Individuals against whose religious and ministerial character, no objection was pretended to be found, have been arraigned, tried, and found guilty of offences for which there is no law in the Discipline, and for whose offences, they have been deposed, and deprived of ministerial credentials. In justification of these proceedings, it has been plead, that Annual Conferences have the sole jurisdiction of the character of their members. And because it has this jurisdiction, it has been assumed and acted upon, that it has a right to resolve what shall be the course of action of its members in relation to a question concerning which it is acknowledged that it does not necessarily involve a moral, or ministerial dereliction. To the former sentiment we heartily subscribe, when that jurisdiction is itself controlled by the Discipline. But we deny that Annual Conferences have a right to make laws to control the ministry, any more than to make terms of communion for the church. It is not a little singular, that these assumptions should be advocated by those who have been most strenuous in denying what we have contended for as belonging to Conference rights. Observe, Annual Conferences have no right to express an opinion on a moral question, but they have a right to arraign, try, and censure their members for doing that which no rule in the Discipline disallows. In the one case, they may not say that slaveholding is sin—in the other, they may resolve that it is not a moral evil, and

that societies, conventions and conference action, which affirm the contrary, are anti-methodistical and subversive of the peace and harmony of the church. But the General Conference has passed its condemnation on abolitionism, and advised "wholly to refrain." Its legal right to do this, we have never questioned, how much soever we differ from its opinion. Its advice should be received with all the deference due the body from which it emanated. But when that advice is construed into law, suppressing freedom of thought and of action, in a question in which the dearest interests of millions are concerned, we must demand, and bear our testimony against it.

It is perhaps unnecessary to add, that with those brethren on whom the storm of anti-abolition violence fell, we have deeply sympathized. That they were able to stand erect till the last, we rejoice. That any bleached under it, we deeply regret.

The pernicious influence exerted on the cause of freedom and humanity, by certain periodicals, deserves remark. Their prejudiced representations of the character of the African race, their destitution of sympathy for the down-trodden slave, their total silence, or imperfect and garbled accounts given when they presumed to speak of the triumph of moral truth and justice, in the emancipation of eight hundred thousand from a reckless, irresponsible, cruel tyranny, their want of sympathy in the rejoicings of the entire British nation at the event, their obstinate hostility, continued in despite of all evidence and the moral virtue combined in the enterprise, form a picture from which the Christian philanthropist must turn away with grief and righteous indignation.—From the known character of certain political papers, this was to have been expected. But that religious periodicals, and even the official organ of our church, should preserve unbroken silence, in relation to the most merciful dispensation of Providence, which this, or any other age has witnessed, or that when it did speak for the first time, it should select a paragraph fitted to inspire doubt as to the utility and success of the event, is what we could not have believed even of that paper, notwithstanding its subservience to the spirit of slavery. Do not the conductors of that journal know, that the civil, moral and religious interests of millions were blended with the success of that event? Did they not know that the entire body of the Wesleyans in Europe, with whom they are proud to claim alliance, were enraptured with the success of the enterprise, so signally owned by God, and so mercifully opening a thousand avenues of gospel influence to the long degraded and cruelly crushed descendants of the African? Could they then have devoted one of two paragraphs of their imperial sheet, reciprocating the joy of transatlantic brethren, and to expressions of devout gratitude to God, for this merciful dispensation to a portion of our common race? Would not the devotions and gratitude of thousands have been kindled into a flame, on reading such intelligence? But it would favor abolition. And will they allow the interests of those who have no helper to suffer in their hands, for fear abolition should be advanced, and the sun of the really spread before their readers doubtful accounts of the evils which may possibly, in some cases, have transpired after emancipation, while they breathe not a syllable expressive of joy or even approbation at its consummation?

We cannot close without uniting in an expression of devout gratitude to Almighty God, for many a sign of His blessing on the cause of that event? Did they not know that the entire body of the Wesleyans in Europe, with whom they are proud to claim alliance, were enraptured with the success of the enterprise, so signally owned by God, and so mercifully opening a thousand avenues of gospel influence to the long degraded and cruelly crushed descendants of the African? Could they then have devoted one of two paragraphs of their imperial sheet, reciprocating the joy of transatlantic brethren, and to expressions of devout gratitude to God, for this merciful dispensation to a portion of our common race? Would not the devotions and gratitude of thousands have been kindled into a flame, on reading such intelligence? But it would favor abolition. And will they allow the interests of those who have no helper to suffer in their hands, for fear abolition should be advanced, and the sun of the really spread before their readers doubtful accounts of the evils which may possibly, in some cases, have transpired after emancipation, while they breathe not a syllable expressive of joy or even approbation at its consummation?

Timothy Merritt, Matthew Newhall, Jonathan W. H. Hatch, Seth Sprague, Jr., S. H. Jackson, Jared Perkins, F. P. Tracy, D. H. Ela.

FOR ZION'S HERALD.

EXPERIENCE OF MISS LUDIA JAYNE.

In Zion's Herald of the 21st inst., there appeared a brief notice of the death of Miss Lydia Jayne of this place. The following account of her religious experience, was written by herself, in a letter to her sister, Miss Susan Jayne. It is believed that the narrative may be useful to many seekers of salvation. We generally give to the public the more luminous and joyous conversions. Here is one, I cannot doubt, as genuine as the most joyful, though covered with a cloud, for a considerable portion of her Christian life. She appears to have been constitutionally disposed to gloom and despondency. But in her darkest times, none who knew her, ever doubted her piety.

Her slender health prevented her from taking so much part in the active labors of the day as she desired. She felt much interest in the Sabbath School, and for her relations and friends, and that, to the last hour of her earthly existence. She bore a long affliction with exemplary patience, and died as the righteous die.

By her experience, the reader may learn the importance of holding fast the beginning of his confidence firm unto the end. He may also learn not to cast away his confidence, however roughly it may be assailed. But above all, he may hope for a peaceful end, after a long night of temptations and inward conflicts.

Lynn, Nov. 25.
[The editor of the Mo. Wesleyan Journal is requested copy this article.]

HAMDEN, Me., April 20th, 1834.

MY DEAR SISTER—Will you leave your avocations and retire to your chamber to converse awhile with your absent sister, in the most familiar way, to you, new to me, and gloriously interesting to both.

Guide my pen, oh, God of mercy, while I write. Guide my sister's heart while she reads, for our dear Redeemer's sake. Oh, Saviour where shall I begin thy praise?

I have commenced writing—but S—, language fails, ideas fail, words are not at my command, to tell the story of redeeming grace. But I will endeavor by the assistance of Heaven, to relate in brief, the mercies, boundless, undeserved, and almost unthought for, which have been vouchsafed to me, the most unworthy. I would avoid egotism, but self must now be the subject, or one subject. Love Divine, immeasurable, redeeming love, however, shall be the prominent theme.

You are aware, S—, that I have ever been

thoughtful on the subject of religion, that I ever believed in the truths of Christianity, and have always felt that a change of heart was requisite, in order to our present and future happiness. You know too, that I have been the subject of deep convictions, more powerful than any one but myself and the Searcher of hearts alone can know. I cannot now relate much of the past, as time would not admit of it, and your patience perhaps would fail. But God knows how unhappy I have been for very many years; and no tongue can tell, no language describe the agonies, the horrors of my mind for the most of the time since I was fifteen years of age. And it is a matter of astonishment to me, how I could so long resist what I knew to be my duty, and throw away so many years of my short life? Oh! were it necessary, I would be willing to spend the residue of my days in banishment and grief for my ingratitude. But Heaven I trust does not require it. No, it is God's mercy which most surprises me. In contemplating it, I am "Lost in wonder, love, and praise."

The chief object I had in view when I went with you to Lynn, more than four years since, was to obtain religion, though unknown to any but myself; as though God was not in this and every place; but I have learned that "it is not in man that walketh to direct his steps." My wicked heart told me I could not get religion at home. I thought if I changed my residence, many obstructions in the way to life would be removed. In that respect, I think I might have had my own way; for God's time is the present. But while I was in Lynn, the enemy told me the same old story—"A little longer, yet a little longer wait—a more convenient season will present itself; you are not yet ready." Oh! the foul destroyer was ready, ever ready. You recollect however, that I did set out at last to seek religion; but the exercises of my mind during that period, I sometimes think are veiled in mystery. I think I took all necessary steps but one, I did not believe with all my heart.

I panted for mercy, and the means I knew of, constantly seeking a blessing on them. I was thus led on, till I thought I was willing to submit myself to God. Distress vanished. I felt for awhile that I could offer praise to the Most High. I cannot doubt that my sins were forgiven, but clouds soon came over my mind. I thought I was deceived. I resorted to the same means again. I still doubted, and thought, I am mistaken I cannot go another step, I must give up my pursuit, instead of saying, I will persevere at all events, and if I am cast away I will die pleading. My mind grew more and more dark. I had no opportunity to converse with any one for some time, and when I did, I preferred silence. Since that time, I have been wandering in thick darkness. Duties were presented, but oh, my stubborn will, my obstinate heart! I would not do anything but pray, and who would answer my prayers were not answered? Darkness grew more dark, desire failed, hope failed, and the world wore a more dreary aspect than ever! "Darkness sat on all behind, and deep despair on all before." For the last two years I gave myself up as a lost soul. But had I really believed that my case was hopeless, I think I could not have rested as I did. Enjoyment now was over.

"I had no hope, no wish, and scarce a fear; Of being sensible, and sensible of loss. I, as some earnest men, I still remained silent. Had made superfluously, and needed not To build creation with; but back again With everlasting and left it in the void."

When thus I lay forlorn of heart, withered and desolate As leaf of Autumn, God passed in mercy by. (His praise be ever new) and on me breathed, And made me free, and gave me hands a harp, A holy harp, into my lips a song. Which rolls its numbers down the tide of time."

I did not come to the conclusion that I was irreversibly lost, without deep feelings of regret, for the neglect of so many golden privileges. My mind however, for six or eight months previous to the happy change I have met with, was more feelingly alive to the loss I had sustained, and had I been willing to have opened my mind to any one, I need not have suffered so much as I did; but I still remained silent, afraid to have any one know my fears. But that little ray of hope began to brighten. By paying strict attention to the word preached, I thought there was a mere possibility that I might yet be saved, and I finally concluded that I would once more seek salvation, and if it was not attainable, I might as well know my fate immediately, as thus to live in suspense. I presume no one judged from my appearance, the sad emotions of my heart. Yet I found it

Hard to check the rising sigh, And school the face to gayety, While the heart was sad and drear."

It was the evening of the fourteenth of January, that I was willing to manifest my desires and resolutions, though I had for some time been praying that God would, if he yet had purposes of mercy toward me, lift upon me the light of his reconciled countenance. When I reflect on the goodness of my Heavenly Father, in again leading me to repentance, I am lost in adoration. For I was truly led by an unseen hand. The enemy of my soul preached the same doctrine that he had hitherto done. That word and deed, Prostration, ah, it had well nigh been my ruin. Had I not then yielded, I fear I should that very night have been sealed over to endless ruin. But I was able by divine grace to say, I'll go to the altar and to God, and if he spurn me from his feet, I'll be the first that perished there.

But soon my little hope began to fail. The more I read and prayed, the more inconsistent it seemed that I should hope or ask for mercy. In reviewing my past life I could not believe that God could consistently with divine justice pardon such an offender. The chief sins which were presented to my mind, were the neglect of salvation, and grieving the Spirit so often. All other sins seem almost eclipsed in the blaze of these. I gave up all public means, but I was determined even when I firmly believed that my case was desperate, as long as I was permitted to live, to go with this plea—I know I deserve eternal death. I see that it will be just if I am banished for ever from thy presence. I know it will be my own fault, for I have had every opportunity for being saved that I needed. I know that Christ died for me, and I am still in the land of the living; but I have sinned the Saviour and every call of grace. Now if there is a bare possibility, or let the case be as it will, I will plead for mercy

REPORT.

Of the committee appointed by the Sabbath School Convention of the Boston District, to prepare an outline of a system of Sabbath School operations.

The committee who were appointed to prepare an outline of a system of Sabbath school operations, Report:—That the subject committed to them is so extensive, so difficult, and so important, the short space of time allotted them does not admit of their doing any thing like justice to it. They rejoice that a beginning has been made by the Convention on a system of Sabbath school operations, and would sincerely hope that it may be prosecuted from year to year, till something like a perfect system shall be matured.

We are aware of the difficulties of offering any system which will apply equally well to the circumstances of all the places on the District. What may be advisable in one place, may not be in another. The same system which might be judged best for the city, would not be thought expedient under different circumstances in the country. We have aimed to suggest what appeared to our minds the best, and must leave it to be adopted or rejected, as circumstances may dictate. And yet your committee feel that there are some peculiar reasons why *Methodists*, more than any other denomination of Christians, should have a uniform *method* in their Sabbath school operations. Our itinerancy to which we are deeply and strongly, yet we think not blindly attached, makes it of great importance that our ministers, in passing every year or two from one part of their field of labor to another, should find the same system wherever they go, and not be obliged to spend a considerable part of the year in getting acquainted with the system of Sabbath school operations in that place.

The mechanic funds that the more simple his machinery, if it accomplish his object, the more perfect. And believing this will apply to operations of moral reform, we would hope, that if any plan be suggested more simple than that now in use in some places, it may not on that account be rejected.

It was formerly the custom, and still prevails to some extent, in organizing a Sabbath school, to form a society to raise funds and to manage the school. This society has been omitted in some places, and we think with favorable results. It is believed that an annual subscription to raise funds for the school will be found to be productive of a larger amount, and will be, by this means, obtained from individuals more according to their ability to give. Perhaps an anniversary to wake up the interest of the community to the subject, immediately before the subscription, would be found an assistance to the raising of funds.

Instead of a board of managers, we believe it would be better to form our teachers into societies or classes, meeting weekly. The object of this association should be to prepare ourselves to discharge our duties to the Sabbath school more successfully. The lesson for the next school might be thoroughly prepared, the business matured, and all plans promotive of the interests of the school, suggested. This meeting might be held on the Sabbath morning, when the school is attended at some other hour of the day; or when circumstances may make it expedient, on some evening of the week. It should include, all the teachers of the school, such as may be preparing themselves for that office, and especially the more mature part of our community, whom age, infirmity, or other circumstances, may deprive of the privilege of being more actively engaged in a cause, which demands like the wisdom of age, as well as the activity of youth. We believe that such an association would do more than any other thing to give efficiency to a Sabbath school system. We would recommend that in those schools where two sessions have been held each Sabbath, the morning session be discontinued, and that the time usually devoted to it, be employed for the meeting of the teachers, and that the scholars devote the morning hour to singing, under a suitable instructor.

The officers of the school, we think, should be the smallest number that can efficiently perform the labors to be done. Where other things are equal, it will be found that the least division of responsibility, affords the greatest probability of faithful service. In a small school, perhaps, beside the teachers, a Superintendent and a Secretary, who may also be the same person, will be all that will be required. In larger schools a female might take charge of the internal affairs of that department, to better advantage than a male Superintendent can.

In many places it may be advisable to divide the school, and have an Infant Department. This may be conducted, either on the system of the Infant School, or as a separate school, or, may be divided into classes with teachers, as in the common schools, as circumstances may make expedient. But we prefer the thorough Infant school system, when a suitable person can be found to take the charge of it. The advantage of a separate school for the younger scholars is, that the instruction may be peculiarly adapted to their capacity. For this purpose, it should be principally from the lips of the teacher, accompanied by such assistants, as maps, pictures and other similar apparatus.

The official board of the church, should have the annual appointment of the Superintendent, to whom he should be held accountable; but the privilege of nominating to that office, should be given to the Teachers' Association. The teachers and the rest of the officers of the school, being nominated by the Superintendent, should be chosen by the body of the teachers.

A regular account of all the officers and members of the school, should be kept in a permanent book for that purpose, which, when full, should be carefully preserved, as a partial history of the school for our successors. A minute book containing the attendance and other matters of interest, would add something to this history, and fifty years hence, would be a matter of curiosity, and a fund of useful knowledge of the progress of the Sabbath school system.

The management of the library has been found to be one of the most difficult parts of the Sabbath school system. It is thought that, instead of letting every scholar choose his book from the whole library, a great saving of time and trouble may be made, by dividing the library into classes, the number of books in a class corresponding with the definite number of scholars allowed to a class. The teacher may take a class of the library, to whom he is responsible for the books. The class of books, beside being numbered as a class, should receive an individual number to each book in the class, and the teacher can charge the book by the individual to the scholar, who is accountable for the book to his teacher, and not to the librarian. The books can be changed by the teacher among his scholars, till all the books of the class are read. A committee should be chosen to select books for the library, and see that nothing improper is put into the hands of the school.

We think it is of much importance that the school be kept in as good order as possible. The teachers and scholars should be punctual at the hour; there should be as little noise in the school-room as can be; for if each one makes but a little confusion will be unavoidable; there should be no unnecessary leaving of seats, or retiring from the room till the close of the school;—and each one should be employed exclusively in his own business.

4. The government of the school should be firm, but kind and parental. Nothing can be done till the scholars have learned to obey, and yield their own wills in a good degree to that of the superintendent and teachers. And may we not add, that the teachers will often find it necessary to yield their own opinions and wishes to those of the majority, and to the good of the whole.

It will probably be found expedient to keep the younger scholars in the study of Infant School class books and catechisms, suited to their capacity, till

they arrive at such a degree of maturity, as to be able to use the question book with the rest of the school. We think that one lesson should be given to all the scholars who use the Question Book, that the teachers may have the opportunity of studying it at their previous meeting.

Perhaps it would be well to have a public review once a month or quarter, to which the attendance of all the parents and friends should be especially invited. Beside the exercises of the review, this period would afford a good opportunity of saying many things to the parents, which circumstances might require, and gaining their cooperation in the advancement of the interests of the school.

The object of our Sabbath School labors should be, the immediate conversion of the scholars. To gain this object, we think the teacher should use the lesson books chiefly as assistants to suggest topics for conversation with his scholars. This subject should occupy a prominent place in the thoughts of every teacher, and no Sabbath School should be allowed to pass, without doing something to hasten its accomplishment. No teacher should rest satisfied, until a deep impression is made on the mind of his scholar, on the all-important subject of his soul's salvation. This is the vital part of our system. To it, every thing else should be made to bend. To accomplish it, no pains should be spared—no labor deemed too great. It should occupy a prominent place in the discussions of the teachers' association, it should be made a subject of daily prayer by all connected with the school, and the firm purpose of every person pursuing, not to relax our exertions for this, the end of all our labors, till every individual Sabbath School scholar has been converted to God.

To accomplish this, it has sometimes been found productive of good, to have each class retire with their teacher to a separate room, and spend some time in conversation and prayer. Or a certain portion of each session of the school may be devoted solely to this object. This time may be occupied, either by the teachers, the superintendent, the pastor, or some other suitable person.

We would recommend a monthly concert of prayer for the teachers and scholars, to invoke the special blessing of God on our labors. And we wish the impression may be made deeply on our hearts, that without the divine blessing, nothing can be accomplished. Paul may plant, Apollos water, but if God give not the increase, it is in vain that we plant—in vain that we water. Let us then, while we use our utmost exertion to accomplish our object, feel, if possible, as much dependent on the divine blessing as if nothing had been done.

TIMOTHY MERRITT.
A. H. BROWN,
JAMES MUDGE, Jr.

Lynn, November, 1838.

THE LOWELL CONVENTION.

This Convention assembled agreeably to appointment, on the 21st ult., and continued in session two days. On the evening before the meeting of the Convention, Rev. O. Scott delivered a Lecture in Rev. Mr. Thurston's meeting-house on the infidelity of claiming man as property. At nine o'clock on Wednesday morning a public prayer-meeting was held in the Methodist Church on Chapel Hill. The Convention was called to order at ten o'clock by Rev. T. Merritt, and Rev. J. Horton was appointed Chairman. The officers were then chosen, and the committees appointed as follows:—

REV. JOSEPH A. MERRILL, Webster, Ms., Pres.
" T. MERRITT, Lynn, Ms., 1st Vice Pres.
Hon. SETH SPRAGUE, Duxbury, Ms., 2d Vice Pres.
REV. I. BONNEY, New Bedford, Ms., 3d do.
" S. CHAMBERLIN, New Market, N. H., 4th do.
" W. D. CASS, Concord, N. H., 5th do.
" LA ROY SUNDLAND, New York, } Secretaries.
" ELIOTT SCOTT, Great Falls, N. H., }
" LUCIUS C. MATLACK, Philadelphia, }

COMMITTEES.

Rev. O. Scott, Lowell, Vt.,
" C. Beckley, Northfield, Vt.,
" D. I. Robinson, Southbury, Conn.,
" H. Cummings, Duxbury, Ms.,
" Bishop Lebell, Weybridge, Vt.,
" Mr. David Plumb, Meriden, Conn.,
" E. W. Whiting, Boston, Ms.,
Rev. Joseph A. Merrill, Webster, Ms.,
" La Roy Sundland, New York,
" Bishop Lebell, Weybridge, Vt.,
" Eleazer Jordon, Bellows Falls, Vt.,
Hon. Seth Sprague, Duxbury, Ms.,
Rev. John Currier, Rochester, Vt.,
" S. P. Williams, Chelsea, Ms.,
" C. Robinson, Lynn, Ms.,
" John Gore, Boston,
Rev. T. Merritt, Lynn, Ms.,
" Jotham Horton, Worcester, Ms.,
" Sprague, Esq., Duxbury, Ms.,
Rev. J. Perkins, Andover, N. H.,
" Mr. D. H. Ela, Boston, Ms.,
" Mr. Newhall, Weatherfield, Vt.,
" W. H. Hatch, Claremont, N. H.,
" Mr. S. R. Jackson, Worcester, Ms.,
Rev. F. P. Tracy, Lynn,
Rev. James Porter, Boston, Ms.,
" J. Horton, Worcester, Ms.,
" D. Wise, Quincy, Ms.,

Delegates were in attendance from the New England, New Hampshire, Maine, New York, Troy and Philadelphia Conventions, to the number of two hundred.

The following are the resolutions adopted by the Convention. We shall give next week the Address to Abolitionists in the M. E. Church.

Resolved, "That we are more than ever convinced of the great evil of slavery," and, "more than ever determined to seek its destruction by all wise and prudent means."

Resolved, "That all slaveholding is sin, only sin, and that, in the eyes of God, it is a crime, and under all circumstances, both in the abstract and concrete,—in its legal relations and practical operations, and, therefore, to defend or apologize for it under any circumstances, is to be a partaker in the evil deeds of slaveholders."

Resolved, "That if slaveholding can be justified by kindness and good intentions, then may theft, and indeed, every other crime be justified on the same principle."

Resolved, "That the example of ministers and church members, who hold slaves, is as much worse than that of other slaveholders, as the influence of good men is greater than that of bad, in relation to every other crime, and, therefore, a special responsibility rests upon such."

Resolved, "That the influence of professed Christians, North and South, is the principal support of Slavery!"

Resolved, "That, considering the superior means of information which are enjoyed at the North, the opposition manifested by ministers, Conferences and churches in the free States against abolition, while they either apologize for slavery, or at least, say nothing against it, is scarcely less criminal in the sight of God than slaveholding."

Resolved, "That in the opinion of this Convention, slavery will exist, with all its horrors, as long as it is upheld by the southern churches, and that it will be upheld by professed Christians at the South, as long as they brethren defend and apologize for it in the North; and, therefore, the influence of northern churches, is the hinge upon which the whole system turns."

Resolved, "That if, as we say, 'all slaveholders, of whatever rank or degree, are exactly on a level with men-stealers,' then it must be improper to invite them to preach in our pulpits; and, therefore, we recommend to every northern minister, before inviting any minister from the South to preach in his pulpit, to inquire whether he be a slave-holder or not."

Resolved, "That the pacification or 'common ground' bill was unnecessary to pacify us, and insufficient to pacify our opponents, and it is so well nigh dead, that nothing farther is necessary to be said or done respecting it, than for those to withdraw from it, who have not yet done so."

Resolved, "That what is usually called prejudice against color, (which we believe to be nothing more or less than hatred to low condition) which, among other things, excludes colored people from the inside of our steamboats

and stage coaches, from our colleges and academies, and from most of our trades and professions, and which assigns to them distinct and inferior places in our churches, is wicked in the sight of God, being barbarous in principle, and unchristian in practice."

Resolved, "That in the opinion of this Convention, the American Colonization Society had its origin in low condition; and, of course, justly merits the righteous indignation of every Christian philanthropist, as anti-Christian, inhuman, mischievous and oppressive in its operations."

Resolved, "That the repeated refusal of a presiding Bishop of the New England Conference at its last session, to permit the petitions of one and two thousand of our members to be even presented to the Conference, was a palpable violation of their rights—which is evidence to us, that there is, on the part of a portion of our superintendency, disposition to persevere in a disregard of our rights, and either drive us or abolitionism out of the church."

Resolved, "That in the opinion of this Convention, the Bishops and Presiding Elders, who, in Annual and Quarterly Conferences, refuse to permit the discussion and decision of questions relating to slavery and other branches of Christian morals or of rights, assume an authority not delegated to them by the discipline of the Methodist Episcopal Church, violate the rights of both preachers and private members of the church, and give just cause against it in most of our Annual Conferences, as arbitrary and despotic."

Resolved, "That we highly approve of the Christian, independent, and manly course pursued by our brethren in Westfield, Williamsburg, Duxbury and other places, in relation to these usurpations."

Resolved, "That we never will relinquish either our principles or measure, without a clear conviction that we are wrong, whatever we may be called to suffer in the maintenance of them; and that we will never leave the church, so long as we can live in it with a good conscience."

Resolved, "That we will continue to petition both the General and Annual Conferences on the subject of slavery; and as members of the Quarterly Conferences, we will continue our attempts in those bodies, to speak in behalf of the oppressed; and we will also continue to remonstrate loudly against all attempts to deprive us of these rights."

Resolved, "That we highly approve of the formation of Anti-Slavery Societies in the church; and we earnestly recommend that such a society be immediately formed in every neighborhood."

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Resolved, "That it is recommended to the committee on the subject of the purpose, at the Utica Convention, to call the ensuing spring, a Convention of Methodist abolitionists for all the Conferences in the free states, to be held in New York, Albany, or such other place as shall be deemed most advisable, to deliberate upon the following standing order:—Resolved, 'That we will not be bound by the extinction of the evil of slavery!'"

Resolved, "That we have observed with sorrow and alarm the high handed, and as we believe unconstitutional measures which were adopted at the last sessions of the New York and Erie Conferences, in punishing and punishing some of their most worthy members, for identifying themselves with the abolition movements of the day; and we cannot but view such proceedings in the light of unrelenting persecution for conscience sake."

Resolved, "That we highly approve of the proposed alteration in our Discipline, by which New England Conferences are authorized, in relation to the buying and selling of men, women and children, with an intention to enslave them; and we rejoice that this proposition was unanimously sustained by the New Hampshire Conference, and also by large portions of other Conferences."

Resolved, "That we have no objection to that opposition to slavery which only manifests itself by opposing abolition."

Resolved, "That the violent opposition which ministers, church members and politicians have very generally manifested against abolition, while they have not opposed, but in their most secret feelings, are endeavoring to identify themselves with the abolition movements of the day; and we cannot but view such proceedings in the light of unrelenting persecution for conscience sake."

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REVIVALS.

FOR ZION'S HERALD.

ROXBURY, MASS.

BA. BROWN.—Through the Herald I wish to say that the Lord is in this place saving souls. But first let me state in a few words, under what circumstances we commenced.

In December, 1837, the first class was formed, consisting of ten members. They held prayer meetings on Sunday, and class meetings on Wednesday evenings. Thus things continued until May, 1838, when through the providence of God, and the convictions of duty, I was induced to assume the responsibility of administering to the people the Word of Life. A hall was procured for the Sabbath in which to hold our public meetings. We also formed another class to meet on the Sabbath, "our number increasing daily." Until the first of October our congregation increased in numbers, and some anxious souls were converted to God. The place was by this time too small for us, and we were fortunate in procuring the Town Hall, which is capable of seating three hundred persons. We have had this place crowded at times with an attentive, solemn audience. Our congregation is probably on an average not far from 175 or 200 in number. We formed another class on the 31st of October, which makes three in all. Our present number may be safely reckoned at fifty souls.

We owe our past prosperity under an All-wise Hand, to individual personal effort. It has been our practice to enforce the duty, and practice it. It has been our theme in public, at the class-meetings, and in private conversation. It is this kind of preaching, "to live and heart to heart," which has characterized us as individuals: and I firmly believe that this is the only kind of preaching which is calculated to save multitudes who will go to hell under every other means of grace.

Brethren, let us buckle on the armor, and as responsible, accountable agents, fight individually the good warfare of truth.

Yours truly, in the bonds of Christian love,

T. R. WEAVER.

Roxbury, Dec. 8, 1838.

FOR ZION'S HERALD.

MARLBOROUGH, MASS.

BA. BROWN.—Permit me, through the columns of the Herald, to give your readers some further account of the progress of the work of God, in our little Zion in Marlborough. A revival of religion has been gradually progressing among us since last August. The church has been greatly revived, and a goodly number of sinners have been gathered into the fold of Christ.

We cannot tell of so great things as some of our brethren in other portions of the work, but when we consider the influence of Universalism, Unitarianism, and Restorationism which is exerted among us, to counteract experimental religion and render revivals unpopular, we can say, in the language of the Psalmist, "the Lord has done great things for us, whereof we are glad."

There has been a great thirsting after the blessing of entire sanctification in the church. The effect is, as near as I can calculate, about thirty enjoy the witness that the "blood of Jesus Christ cleanseth from all sin."

I never before, in so small a church, had so many living, direct testimonies in favor of the great doctrine of perfect love, and the great work of purification is going on. I write these things to encourage other little branches of Christ's Church, to come up on to this high and holy ground. Said one of our fathers in the Gospel, we ought to have a missionary in our Conference, whose business it should be to go from appointment to appointment, to preach exclusively on the subject of experimental and practical holiness. We say, brethren, to this proposition? We have received thirty members on trial. These we think have been soundly converted, and promise much to the church. The work is still advancing.

"To God be all the glory in the church by Christ Jesus throughout all ages, world without end."

HORACE MOULTON.

Marlborough, December 7th, 1838.

* This is right. We affectionately and earnestly request all our brethren in the ministry to do the same. It will tend to call attention to this inexpressibly important subject. It will rouse the careless, and set the indifferent to thinking.

"Son of God, arise, arise,
And to thy temple come;
Look, and with thy flaming eyes,
The man of sin consume.
Stay him with thy Spirit, Lord,
Reign Thou in our hearts alone;
Speak the sanctifying word,
And send us all thine own."

FOR ZION'S HERALD.

MEETING OF LAY MEMBERS AT LOWELL.

After the adjournment of the opening session of the Methodist Anti-Slavery Convention assembled at Lowell, Mass., on the 22d of November, 1838, the lay members of said convention were requested by the aged and venerable Seth Sprague, to hold a separate meeting concerning for the interchange of views respecting the present aspect of the Anti-Slavery discussion in the M. E. Church, which was responded to readily, and the meeting immediately was called to order by the Hon. Seth Sprague; whereupon, D. H. Ela was appointed chairman, and L. C. Matlack, Secretary.

On motion, Voted, That a Committee of three be appointed to prepare resolutions expressive of our views, and report at the next meeting. The Hon. Seth Sprague, George Foster, and David Plumb were appointed that Committee.

On motion, Voted,—When we adjourn, we adjourn to meet immediately after the convention closes its afternoon session.

On motion, adjourned.

L. C. MATLACK, Secretary.

The meeting was held pursuant to adjournment, Bro D. H. Ela in the chair.

The Committee appointed for the purpose of preparing resolutions—reported as follows:—Whereas the sin of holding our fellow men in slavery exists to a great extent in the M. E. Church, and whereas, many of those preachers who are laboring to extirpate this "great evil" from the church have been greatly persecuted for their labor of love:

Therefore Resolved, That while we will withhold our support from no man for differing with us in sentiment on the subject of slavery and its immediate abolition; we deem it our right and duty, if the present system of oppression and persecution be continued, to withhold our support from those who oppress and persecute, and appropriate it in favor of those who are oppressed and persecuted.

On motion, Resolved, That we will endeavor, in all our Quarterly Conferences, to obtain the passage of resolutions condemnatory of slavery, and approving its immediate abolition; and that we recommend all our friends throughout the country to adopt the same course.

On motion, Voted, That the proceedings of these meetings be forwarded for publication to Zion's Watchman, N. York, and Zion's Herald, signed by the Chairman and Secretary.

DAVID H. ELA, President.

LUCIUS C. MATLACK, Secretary.

Lowell, November 22d, 1838.

[From the Sabbath School Messenger.]

SABBATH SCHOOL LOVE FEAST AT LYNN.

The exercises of the Sabbath School Convention at Lynn, were closed by a Love Feast in the church on Lynn Common, on Thursday evening, which

was a meeting of very interesting character. The exercises were introduced by reading and singing the hymn commencing—

"Jesus, we look thee—
Thy promised presence claim;"

after which the assembly united in a most fervent prayer, offered by Rev. B. Otheman, the presiding elder.

As soon as the bread and water were passed around, and the presiding elder had made some introductory remarks, Rev. D. Webb arose and stated some particulars with regard to his conversion and entrance upon the work of the ministry. He alluded to the early history of Methodism in our country—to the time when the Methodist church in Lynn worshipped in the old houses; that about that time there were not more than 100,000 members connected with the church in the whole country; he was soon after appointed to labor in New Hampshire, where Methodism had not then been introduced. He also spoke particularly of some of the brethren who were formerly connected with the Church in Lynn, but are now in glory; a few years ago, or days as it sometimes appeared to him, he was considered a young man and a young preacher—now he ranked among the oldest members of the Conference. Subsequently he spoke of the interest he felt for the prosperity of the Sabbath school cause.

When he had concluded, others followed, both old and young, and some most thrilling testimonies were given to the blessedness of Sabbath school instruction. Several preachers, and others, dated their first religious impressions from the time when they were instructed in the knowledge of God's holy Word in the Sabbath school; and some through that same influence had received their call to the work of the ministry. A number of facts were related during the evening, that had taken place in the experience of those present; among others, it was stated that two young men who were formerly connected with the class taught at the Bromfield street Sabbath school by the pastor of the church where we met, and were converted through his instrumentality, were now obtaining an education preparatory to entering upon the work of the ministry; and that one teacher, who was present and bore her testimony, had had the pleasure of seeing all the scholars in her class happily converted to God, during the past year.

Near the close of the meeting, a brother arose and recommended that prayer should be particularly offered in behalf of one of the teachers connected with the Sabbath school, who had been very useful, but was then lying dangerously ill; and in the closing prayer, which was offered by Rev. J. Hasenalt, her name was most feelingly commended to Him with whom are the issues of life.

Yours, in love, B. H. B.

ZION'S HERALD.

BOSTON, WEDNESDAY, DECEMBER 12, 1838.

UNCURRENT BILLS.—We would inform our subscribers and agents, that no fractional bills other than Boston Banks, are current in this city. We have been subjected to considerable inconvenience from having uncurrent money sent us, and we hope in future the evil may be avoided.

PUBLISHER.

A MOST SINGULAR CIRCUMSTANCE.

Our readers may perhaps recollect, that we gave in the Herald, a week or two since, an "Infidel's Opinion of Universalism." The writer of that paragraph is a regular contributor to the columns of the Investigator. He is a man of talents, and exhibits much more civility, candor and courtesy than some of his neighbor editors, who are professing Christians, and make the universal claim of belonging to the only religious denomination, which rightly understands the plan of God.

The copying the above named paragraph into our paper, called out the editor of the Trumpet in his usual bland and courteous style, to which, of course, we paid no attention. Mr. "Z," however, the writer in the Investigator, above alluded to, has taken up the editor of the Trumpet, and challenges him to a discussion of the distinctive tenets of Universalism. This writer declares that no intelligent man, who should read the Bible for the first time, would conclude Universalism was taught at all, in it.

We do not disown this most singular circumstance. Here is a man who does not believe in the inspiration of the Bible at all, yet says, that if it teaches any thing, it teaches a future life, as well as a future heaven, and the existence of a personal God, as well as of a personal God, and that no candid, intelligent man would come to a different conclusion. We copy his remarks and challenge.—

We contend they [the Universalists] are mistaken in saying the Bible teaches their opinions. We have said, and still maintain, that that book, true or untrue, does not teach Universalism—that is, by a fair, plain and literal construction of language; and if any Universalist will join issue with us on this question, we think we can make it appear to the satisfaction of all, that we are right.

The columns of the Trumpet, time and again, and particularly the editorial columns, have contained challenges to other sects for a discussion of Universalism. But a little while since there was an extremely spirited one directed to the Methodists. The contest was to be desperate—hip and thigh, neck or nothing—and none but the learned and valiant were to think of entering the lists. None of your small fry would answer the purpose. I want to contend, and the redoubtable Editor, with the powerful and mighty—so fetch on the best men you have got—such as Wilbur Fisk, &c. But the Doctor, from some cause or other, (most likely tight!) did not take up the glove thus heroically thrown at him, and of course the whole army of Methodists—horse, foot and dragons—were considered defeated, frightened, and up.

THE following stanzas are from the *Christian Keptake* for 1839. They were written by Mrs. Larned of Providence. The account referred to is true. It was written by a Methodist minister, who was knowing to the facts, and communicated them for the *Christian Advocate and Journal*, where they originally appeared.—Ed. Hk.

THE DYING BOY.

The following lines were written after reading an account of the death of a young mother and three children, from the inhuman neglect of the husband and father. The wife was taken suddenly ill, and left alone with her little ones, while her husband went to procure a physician and other needful assistance, the nearest house being two miles distant; but he forgot every thing save his own depraved appetite, became intoxicated before accomplishing his errand, remained so for a week, and on his return found them all dead. It is supposed that the mother died soon after the birth of her child, and that the boy struggled longest—that in trying to soothe his expiring sister, he sank down from weakness beside her, and could not at last release himself from her grasp.

Oh! mother dear, my lips are dry,
And Bessy's hands are cold—
Mother, dear mother! help me sigh
Your bosom—surely you can hold
Your little boy. I will not cry,
Nor ask again for drink or bread,
If you will only let me lie
Upon your breast, and hold my head.

Oh, mother! call your little boy
To your bedside—he'll try to crawl;
You said I was your only joy,
Your darling Henry, and your all:
And then, you looked and screamed out so—
"Boy! to your cruel father go!"
Why do you weep and wail to me?
Fly! fly! I've nothing here for thee!"

Don't stare so on me, mother, dear,
I'm still—though Bessy will not stir;
And she's so cold to lie so near—
O, why don't father come to her?
Poor Bessy cried herself to sleep;
I wish I could—but when I try,
My lids won't shut—and always keep
Wide open on your staring eye!

Mother! how can you lie so still
With the dead baby in your arms?
Who did the little dear one kill?
You said 'twas now safe from all harms—
Can't I be dead too, mother, say?
I'm sure 'tis very lonesome here—
Is heaven a very long way?
And is our father waiting there?

I'm tired now, and cannot go,
And the bright sun does blind me so—
Oh, shut your eyes, dear mother, do;
And let me love to gaze on you.
How can you see us lying thus,
On this cold floor—our feet so cold?
Once you would fondly run to us,
And round us both the blankets fold.

I'm falling—oh! the room turns round—
I cannot see you now,—but hark!
I hear a soft and pleasant sound;
Perhaps it is the little Lark.
I love such sounds as these to hear,
And it is dark no longer now;
Dear little girls, with wings, are near,
And they are smiling on me too.

Oh, 'tis their songs so sweet and clear—
I think I hear them softly say,
Dear children stay no longer here—
Come, come with us, we'll lead the way—
It must be heaven where they dwell:
I come—I come—Mother, farewell!

FOR ZION'S HERALD.
No. III.

An Appeal to the Citizens of Connecticut, in behalf of the Wesleyan University.

FELLOW CITIZENS—The consideration urged in the preceding number, to show the ground of claim upon the State to aid the Wesleyan University, was that of *equal justice and privilege*—an equality founded in republicanism, recognized in the very spirit and design of the Constitution of Connecticut, and enforced by the peculiar circumstances of the present state and character, and past history of the respective Colleges. This plea will be held to be believed, whatever may be the thought of the considerations which follow. It is hoped, therefore, that its force will not be lost, by any objection that may be given, or any demur that may be made, to what may be offered. There are, however, one or two general views, to be taken of this subject, which must have weight, I think, with all reflecting and intelligent minds—with all patriots, with all philanthropists, and with all who seek the intellectual and pecuniary prosperity of the State of Connecticut.

In the first place, then, the *Colleges of Connecticut add to the wealth of the State*. All that the State has done, and all that it can do, within reasonable bounds, to aid the College, is the most profitable investment of money, I will venture to say, that the State has ever made. I speak now of pecuniary profit exclusively. There may be those in Connecticut, as there are everywhere, who, unless they can see money coming into their own pockets directly, however much the State as a whole may be benefited, will think it a matter of no concern to them—any, they would assume, that it was unjust to take a shilling from them for an important enterprise, that might directly and individually enrich the State, thousands of dollars. With such narrow minds, they were almost useless to reason—and yet by a thorough examination of this subject, it will be seen, perhaps, that there is scarcely any individual pursuing any industrious calling, or living upon his capital, but is more or less benefited by the increase of business and wealth. Wealth, like water and air, is extremely diffusive in its tendencies—more so than is generally supposed—and this is especially true in a country and under a government like ours. This general truth may be seen, by attending to a very brief analysis of the case before us.

Of the 152 students, now belonging to the Wesleyan University, 32 only are of the State of Connecticut, leaving 120 who have come into the State from other parts; and if we had the buildings we propose, we could accommodate 250, which in the present portion, would give about 200 from abroad. Each of these students spends in the State, on an average, perhaps, \$250 a year, which for all would amount to \$50,000. To this add the expenditure of 10 or 12 families, attached to the Board of Instruction and other departments, who would otherwise not live in the State; then think of the additional employment given to mechanics, agriculturists, inn-keepers, stage proprietors and agents of every grade; and others too numerous to mention. To this add the families that naturally remove and settle in a town where such an institution is located, for the social and educational advantages that are to be enjoyed there. In fact, a flourishing College will of itself build up a town. If any one doubts this, let him look at Middletown, and mark its progress for the last six years, compared with the six preceding years. Or to see a still stronger case, and one of long experiment, let him look at New Haven—what has built up New Haven? What sus-

tains New Haven now? Will it be answered her mechanics and her merchants? But how came her mechanics and merchants there? Who does not know that the College chiefly, and with it the schools which the College has drawn around it, have been the making of New Haven? This the citizens well understand. In a public meeting, called to get up an interest in favor of subscribing for Washington College, as an inducement to locate it in New Haven, in 1834, it was publicly asserted, by some of the most intelligent gentlemen of the city, that the principal thing that had built up and sustained New Haven, was Yale College—that by this only she was able to compete with the rival city of Hartford, with all her commercial advantages, at the head of river navigation in the interior of the State. Think of the population of New Haven, of its wealth, of the schools that have been gathered around the great collegiate centre—of the numerous families, bringing their wealth and enterprise with them, that have fixed their residence there, on account of the advantages of the place—and then calculate if you can, the advantages in point of population and wealth, which Yale College has been to the State of Connecticut. For every dollar that the State has deposited there, she has received in return her hundreds. There is no comparison between the outlay and the income—an interest too that is run on increasing, in all probability, through all future time.

Now look at the diffusiveness of this wealth. The farmer and the mechanic and the day laborer may not see all the influence of these institutions—it needs, however, but little reflection to be convinced of this. The farmer ought to know, if he does not, that New Institutions have painted his farm-house, have built his new barn, have in every way, improved his premises. For they have furnished him with a market, and have greatly increased the value of his products. Let not the farmer say, I could send my products to New York; for the comparatively sterile land of this State, could never compete with the fertile soils of the West, in the New York market. Beside, who does not know that the very facilities of communication, by which we can so readily visit New York for commercial purposes, have been created in a great measure, by these institutions?

And let not the more distant counties and towns say, that these advantages are local, and limited to the immediate neighborhoods of the institutions. In the immediate neighborhoods, the influence is felt first, and felt more directly, but it cannot be confined to them. It is impossible to limit this influence. For example, will the market at Hartford be none the better for the northern farmers; or at Norwich and New London, for the western farmers, on account of there being a great demand for agricultural products at New Haven? Most assuredly it will be better all over the State. Let there be a flourishing College in New Haven, another in Middletown, another in Hartford, and there is scarcely a farm in Connecticut but will, other things being equal, increase in value, in proportion to the multiplication and success of these institutions—the market for every kind of agricultural products will be improved—and the little aid that the State may afford to establish these institutions, will, in addition to the increase of population and wealth brought into the town, and the neighboring villages, be actually paid back to each individual in the most distant part of the State, perhaps a hundred fold. This is a matter that is capable of demonstration, and yet we hear it said, "This is taking the people's money for local and individual purposes; it is robbing the poor to pay the rich!" How astonishing, that the shrewd people of Connecticut will not open a half of an eye upon this subject.

Suppose the State should give the Wesleyan University a sum that would amount to an average of 10 cents on the entire population, (and this is all we ask,) this with what has ever been given to the other Colleges, would amount to about an average of 50 cents for every individual in the State. Now, if in the principal market towns, by reason of the increased consumption, butter has, in any one year, been raised one cent in the pound higher than it otherwise would have been, cheese, potatoes, grain, vegetables, meats, &c. in proportion, there is not a farmer of any industry and standing in the State, but will every year get back his proportion, with an increase of five, ten, fifty, or a hundred fold! This is the way to waste the people's money! If the people are wise, and understand their true interests, they will look a little into this matter; yes, they will trace the subject further. They will see, that while the State gives a few dollars, this also draws around it private munificence from other States—all of which is increasing the wealth, as well as the influence of their own little State. They will see too, that this not only adds to the value of agricultural products, but increases the business of mechanics and merchants, steamboat and stage proprietors, inn-keepers, porters, carmen, baggage waggons, post offices; and in fact, gives a spring and an increased value to industry and capital through all the ramifications of society. How many travellers do these Institutions call into the State—friends visiting their children, alumni and other literary gentlemen attending the public Commencements, and passing through the State from almost every point of the compass, spending their money, which operates for the good of all, wherever they go. And yet, to aid these Institutions a little from the public funds, is to throw away the people's money! When taxes are to be paid, to sustain the public burthens, where does the great weight rest? Take the single town of New Haven—a town as we have seen, which owes her wealth mainly to the accumulations and expenditures of Yale College. Whether the public interest requires a State House, or a general assessment for public and State purposes, or is to be supported by an income from Banks; or a railroad or other public enterprises to be fostered and sustained—what in any and all these cases, is the proportion assumed by the State? In one single year, perhaps, say, it may be in one single enterprise, she will pay back to the public, all that the State has ever given to aid her College—and so in proportion it will be in other places where such Institutions are established—And yet are those who tell us that these suck the blood of the public, and monopolize wealth at the expense of the poor. If this were true, Connecticut would have no reason to complain, since at every drop of blood she has lost in this way, she has received an ample remuneration in return—While the few drops of her own blood, which she has pressed from a small puncture in her extremities, have been returned to her, thousands of richer drops from abroad have fattened her soil, and swelled to a full and healthful pulsation, all the veins of her financial circulation.

Some may say, "we can have all these advantages without giving public aid to these Colleges—they will live by private liberality." Few, however, we trust, will have the measures (we can call it by no better name) to chuckle at the idea that private liberality from abroad is sowing a rich field, from which they are to reap the harvest, and yet in time of necessity refuse even to furnish either the enclosure for the field, or the threshing floor to beat out the harvest? Beside, it is not always true that these enterprises can be carried into successful operation without public aid. There have been times in the early stages of Yale College, and perhaps subsequently, when public aid seemed almost indispensable. Such also is our present situation. We know not how it is possible for us to advance without it. Our friends from abroad say, "when the establishment of the Institution in Connecticut is of such manifest advantage to the State, will she do nothing? Bring your College to us, and we will secure you a liberal public patronage; we know the value of such an Institution. If Connecticut cannot even furnish the buildings, does it look reasonable that she should do it, and then furnish funds and students and all the rest, to enrich a State, that is too parsimonious even to lay out money for her own interests?" Such is the reasoning of

some of our friends and patrons from New York—reasoning that has been publicly expressed in official meetings, and throughout the press. Now, fellow citizens, what could we answer to these things? We answered them by saying, we still had hope that the State would consider us—that the State had not yet spoken on the subject, for the reason that they had not been generally consulted—that we would make one appeal to our citizens, and spread our wants and our claims before them, and we could but believe that we should be listened to.

Fellow Citizens:—Were we wrong in this? It is for you to decide. Hereafter, we may give another view of this subject. In the mean time, remember, we entreat of you, the necessities and claims of the WESLEYAN UNIVERSITY.

WE copy the following, by request, from an old English paper, dated May 19th, 1761, and called *Adams' Weekly Current*, printed in London. We give the original, as some of our Latin scholars may be pleased with it.—Ed. Hk.

The following Lines, written on the Gates at BOLOGNA in ITALY, have been much, and very justly, admired by Travellers, and others, who have by Chance met with them, we imagine, therefore, that a Re-publication of them in our Paper, may oblige our Readers.

Si tibi pulchra domus, si splendida mensa, quid inde?
Si species aut, argenti quoque massa, quid inde?
Si tibi sponsa decens, si sit generosus, quid inde?
Si tibi sunt nati, si pradia magna, quid inde?
Si sureris pulcher, fortis, divesque, quid inde?
Si decens alios qualibet arte, quid inde?
Si longus servorum inerat ordo, quid inde?
Si faveat mundus, si prospera cuncta, quid inde?
Si Prior, aut Abbas, si Dux, si Papa, quid inde?
Si Felix annos regnes per mille, quid inde?
Si Rota Fortuna te tollit ad Astra, quid inde?
Tum cito, tamque cito fugiant hæc, ut nihil inde.
Sola monet Virtus, nos gloriificabit inde.
Ergo Deo pare, bene nam tibi precevit inde.

TRANSLATION.
What, if the stately buildings were thy own?
What, if the choicest Fruits thy table crown?
If thou hast Heaps on Heaps of Gold in Store,
And each succeeding Year still adding more:
What, if thou hast the fairest, kindest Wife,
To be the sweet Companion of thy Life?
If thou art blest with Sons, a large Estate,
And all around magnificent and great;
What, if thou'rt comely, valiant, rich and strong,
And teachest others in each Art, each Tongue;
If thou hast numerous Servants at Command,
And Things in Store, and ready to thy Hand;
If thou wert King, Commander of a Nation,
Full Thousand happy years, without Vexation;
If Fortune rais'd thee to the highest Strain
Of Grandeur, Wealth, and Dignity—What then?
Soon, very soon, all ends and comes to nought,
Virtue alone's the greatest Glory sought:
Obey the Almighty's Will, from hence arise
All Happiness within, in this all Glory lies.

* Quod fecisse voles, in tempore quo morieris
Id facias juvenis dum corpore sanus habueris,
Lex ea sit vitæ regula firma tua.
* CICERO'S MAXIM.

THE following appeal was written by Mrs. White, wife of Dr. White, who sailed from this port, for the Oregon Mission, two years since.—Ed. Hk.

A CALL FROM OREGON.
MY DEAR SISTERS OF THE GENESEE CONFERENCE—It is with feelings of gratitude that an opportunity now offers to address you in behalf of the most deplorable of the human race. Indeed, the sufferings of these unhappy and distressed people are so affecting to the feelings of a beloved sister, that it is with a heart as if inspired by the Almighty, that I call on you in behalf of their afflictions.

My dear sisters, it is impossible to have an idea of their sufferings, which none can explain but an eye witness to them. They live in the most wretched condition, having no protection from the inclemency of the winter season, being destitute of clothing; and it is one of the most appalling and heart rending sights, for a lady from a Christian land, to behold one of her sex travelling about in a state of nudity. Their distressing condition, therefore, calls loudly for immediate assistance; and I hope, with the blessing of God, through your endeavors, to be, in a short time, able to behold them more gratifying to the sight of those from a Christian land.

My dear sisters, I will not attempt to state farther the loudly called for assistance for this unhappy people, as my husband has addressed you in a more explicit manner; for I am fully aware, as far as your influence extends, every exertion will be made to aid in extending relief to the most unhappy and deplorable of the human race.

With fervent prayer, I hope the blessing of God may attend and direct you in your labors of love for this people.

I remain your most affectionate sister,
SERAPTE C. WHITE.
Wallamette, April 1, 1838.

[From the Maine Wesleyan Journal.]
EXPERIMENTAL.
Bro. Cox—About ten months since, I submitted myself to the Lord, and experienced justifying grace—felt my sins all forgiven, and for awhile enjoyed religion; but found, at length, the remains of the old man of sin, still in my heart, which daily brought me into bondage, and I found myself weary and unfruitful, and was led to mourn and lament in consequence of my many heart wanderings from God. I searched the scriptures and there learned that the Christian was commanded to progress, and go on, even to perfection, and attain to that which would in some measure, deliver him from those fears and doubts, and trials, which I then was laboring under. This encouraged me to persevere, and to make it a subject of prayer daily, that God would deliver me wholly from the power of sin and Satan—that he would cleanse my heart from all its impurities, and fill me with all the fullness of God. Oftentimes when wrestling with God, in prayer for this blessing, I was led to believe that my desires were presumption, and that I was seeking for that which I could never obtain. I discovered in my heart so much sin, and so much unbelief, and was under such conviction, that it did appear that God could never hear the prayer of such an unbeliever. But I ceased not to cry, Lord save! until I obtained the blessing. I felt as did Jacob, when he said, "I will not let thee go except thou bless me" and the moment I believed, my soul was filled unutterably full of that love, which casteth out all fear; and all the powers of the soul were absorbed in the fruition of God's unspeakable glory; and whilst I now meditate upon those joys, and raptures, I feel to call upon my soul and all that is within me to bless and praise God. My brethren, you that have tasted of this heavenly gift, and have been made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, go forward; cultivate that principle of holiness; seek for the mind of Christ; purify yourselves "even as Christ is pure;" and "be ye perfect even as your Father in heaven is perfect." And may the grace of our Lord Jesus Christ be and abide with you all evermore. Amen.
East Corinth, Oct. 24, 1838. J. E.

PHYSICIANS.—A medical paper states, that it is supposed there are in Great Britain and Ireland, about 25,000 practitioners of medicine.

ENGLISH AND AMERICAN ANNUALS.

WEEKS, JORDAN & CO., 121 Washington street have for sale—
Fisher's Drawing Room Scrap Book—quarto, embellished with 36 beautiful engravings.
The Oriental Annual, bound in rich Turkey Morocco, with 19 beautiful engravings.
The Friendship's Offering, bound in embossed leather, with 10 highly finished engravings.
Ackerman's Forget-Me-Not, bound in rich embossed goat skin, with 11 elegant engravings.
Buds and Blossoms, edited by Mrs. Fairlie. Imperial, 4to, richly colored silk.
Fisher's Tableaux of the Affections, a series of Picturesque Illustrations of the Womanly Virtues—edited by Mary Russell Mitford.
The Landscape Annual—Portugal.
The Juvenile Scrap Book, by Agnes Strickland, and Bernard Barton.
AMERICAN ANNUALS.
Religious Souvenir—edited by Mrs. Sigourney.
Tales—edited by S. G. Goodrich.
Gift—by Miss Leslie.
Christian Keepsake—by J. A. Clark.
Christmas Gift from Fairy Land—said to be by J. K. Paulding.

Violent—Youth's Keepsake—Juvenile Forget-Me-Not—Youth's Annual—Lilly—Keepsake, and others, for young persons.
A complete assortment of Miniatures, Books in fancy bindings, Poets, &c., for presents.

THE YOUNG HUSBAND.

OR DUTIES OF MAN IN THE MARRIED RELATION.—Stereotype Edition.
BY DR. WILLIAM A. ALCOCK,
Author of the Young Wife, Young Mother, Young Man's Guide, &c.
THIS work is a continuation of the series of Family Books to which the Young Wife, Young House-keeper and Young Mother belong—a series which Dr. A. has been many years meditating and preparing, and on which he has spared no pains. He takes the ground that the husband, though efficient in the formation of early character, is nevertheless, as a husband, indispensably necessary to its highest perfection; and in this view presents, in a popular manner, his various duties in this most interesting and important relation—not only as a social, but as an intellectual and moral agent—not only to his family, but in reference to the community at large. He would especially encourage in the Young Husband a more exalted aim—better becoming a rational man and a Christian—than that of merely living in the world unincorporated and uninjured. It contains about fifty chapters, on the most interesting subjects, of which the following are a few:

Choice of Occupation; Mistakes in getting a Wife; Place of Residence; City and Country compared; House and Furniture; Living by System; Morning Duties; Leisure Hours; Evenings at Home; Evening Reviews; Improvement by Conversation; Letter-writing and Composition; Keeping a Journal; Periodical Publications; Books and Study; Domestic Economy; The Art of Education; Novel Reading; The Sabbath; Sunday Dinners; Sunday Visiting; Particular Friends; Relatives; Importance of cultivating our Social Nature; Contests for Superiority; How Quarrels may be avoided; Love; Fidelity; Family; Delicacy and Purity; Art of Patience; Giving Pain to a Wife; Jealousy and Suspicion; Teasing and Scolding; Fault-Finding; Keeping Cool; Cheerfulness; Confidence and Reserve; Giving Presents; Jokes and Puns; Dalliance; Revealing Secrets; Value of Discretion; Taking Sides; Decision; Charities—giving at Home; Hazard; Conjugal Servitude; Dress and Appearance; Health; Sickness and Medicine; Duties to the Dead—Mourning, &c.; Occasional Duties, Critical Periods, &c.
Just Published by GEO. W. LIGHT, 1 Cornhill, and 126 Fulton Street, New York.
Nov. 22. ep3w

BOSTON WESLEYAN LIBRARY.
LOCATED in the Library Room of the Methodist Episcopal Church in Bromfield Street. Persons desirous of obtaining shares, or subscribing, will find the Librarian in at every Friday evening from 7 to 9.
Feb. 14. ep1

HOLLISTON MANUAL LABOR SCHOOL.
THE Winter Term of this Institution will commence on the first Tuesday of December.
TERMS—English branches, \$4; Languages, \$5.
BOARD—Five families with the principal, exclusive of washing, lights and fuel—for Gentlemen, \$2.00; Ladies, 1.75.
SCHOOL—Those who are acquainted with the business followed in this place, can be accommodated, if they wish, with work. Also rooms can be hired for a reasonable rent for all who wish to board themselves.
Nov. 23. GARDNER RICE, Principal of Holliston M. L. School.

SCHOOL ROOM IN THE ODEON.
TO LET—a chamber elegantly situated for a genteel private school. It may be seen on application to CHARLES COOK, the building.
Nov. 23.

SABBATH SCHOOL BOOKS.
THE subscriber has for sale 157 volumes of the Sabbath School Books, published by the Methodist Episcopal Church. Also several hundred volumes of Sabbath School Books published by different Sabbath School Societies.
Persons desiring a view of the contents of their library books to the Agent, may depend on his special attention. If any thing objectionable be selected by him, it may be returned and exchanged for other books.
Persons ordering Sabbath School Books, should send a list of what they have on hand.
D. S. KING,
Agent for the New England Conference.

ALL ABOUT THE WEST.
PECK'S New Guide for Emigrants to the West, containing Sketches of Michigan, Ohio, Indiana, Illinois, Missouri, Arkansas, with the Territory of Wisconsin and the adjacent Parts. By J. M. Peck, A. M. of Rockspring, Illinois. See our Edition—thoroughly revised and corrected.
Contents. General View of the Valley of the Mississippi. Boundaries, divisions, face of the country, soil and productions, animals, minerals, financial statistics, canal fund, expenditures, land taxes, school fund statistics, canal revenues, population at different periods, rivers, industrial improvement, manufactures, cities and towns, education, form of government, antiquities, history.
Character, Manners and Pursuits of the People. Cotton and sugar planters, farmers, population of the cities and large towns, frontier class, hunters and trappers, boatmen.
Public Lands. System of surveys, meridian and base lines, and districts and offices, preemption rights, military bounty lands, with double tracts of country unsold.
Literary and Religious Institutions. Colleges, statistical sketch of each denomination, field for effort and progress made.
Climate. Comparative view of the climate with the Atlantic States, diseases, means of preserving health.
Suggestions to Emigrants. Canal, steamboat and stage routes other modes of travel, expenses, roads, distances, &c.
Laws, as they relate to the emigrant, and the various questions going to, or arising from, the "Great West." It contains, in a small compass, an immense amount of important information, and of just the kind that is wanted: what is stated may be relied on as correct. The very latest information has been obtained for this edition. Published by
GOULD, KENDALL & LINCOLN,
Sept. 12. 59 Washington st.

NEW JUVENILES—PERIODICALS.
W. H. CHILD'S GEM for 1839, by a Lady, with twelve beautiful engravings.
PARLEY'S CHRISTMAS TALES, with numerous fine engravings, handsomely bound in the English style.
Also—RELIGIOUS MAGAZINE, containing a Review of the Sermon on the Mount, Notice of Parley's Bible Geography, Fire Plug in the Distillery, &c. &c.
LAW REPORTER, No. 7, containing Law of Corporations, Judge Shaw's Opinion of the License Law, Digest of English and American Cases, &c.
FLORA BLANCHARD, or Delicate Health. "A little for the stomach's sake." Chap. 1, A Delicate Child; 2, A Delicate Girl; 3, Delicate Attentions; 4, Delicate Age.

RELIGIOUS MAGAZINE—Edited by Prof. Andrews, Messrs. Abbott, Adams and Winslow. Monthly. 48 pps. \$2.00.
"The Religious Magazine of this month, is an excellent number. The Magazine is superior to any thing of the kind which we receive. Its literature is equal to that of our best periodicals. Though grave and religious, it breathes a spirit of cheerful piety, and contains much useful instruction."—Olive Branch.
Published by WEEKS, JORDAN, & CO.
Nov. 7.

TERMS OF THE HERALD.
1. The HERALD is published weekly at \$2.00 per annum, if paid within two weeks from the date of publishing. If payment is neglected after this, \$3.00 will be charged, and \$5.00 if not paid at the close of the year.
2. All subscriptions discontinued at the expiration of eighteen months, unless paid.
3. All the traveling preachers in the New England, Maine, and New Hampshire Conferences are authorized agents, to whom payment may be made.
4. All Communications designed for publication, should be addressed to the Editor, post paid.
5. Letters on business should be addressed to the Agent, and be post paid, unless containing \$10.00, or five subscribers.
6. All biographies, accounts of individuals, and religious tracts, must be accompanied with the names of the writers.
We wish agents to be particular to write the names of subscribers, and the name of the post office to which papers are to be sent, in such a manner that there can be no misunderstanding or mistake.

THE YOUNG LADY'S FRIEND.
THERE is, we are aware, no scarcity of books of counsel and advice to young ladies, and some of them are exceedingly appropriate and useful; but so far as they have come under our notice they fall far short of the "Young Lady's Friend," which combines in one volume more practical lessons on the very interesting subject of the duties of females, than can be found diffused through the multiplied and elaborate works on the same subject that have heretofore been given to the world. Indeed it is difficult to imagine any duty that may devolve upon a lady, let her situation be what it may, which is not here laid down with great clearness, not only in the most approved mode, but the most delicate and endearing manner.
For sale to the TRADE and at retail by
WEEKS, JORDAN & CO.
Sept. 25.

BOARDING HOUSE.
No. 5, Brattle Square, BOSTON.
ISRAEL FOSTER, has removed from Portland, and taken this spacious and convenient House, formerly occupied by Mr. Daggett, where he has pleasant and convenient accommodations for permanent or transient boarders.
Oct. 31. ly

MEMOIR OF FANNY NEWELL.
ONE hundred copies of the Memoir of Fanny Newell, for sale at 19 Washington street, Boston.
Also, Scott's Hymns by the hundred, dozen, or single.
Nov. 23. D. H. ELA.

TRAVELS IN EUROPE.
NEW WORKS.
Travels in Europe, by W. G. L. in England, Ireland, Scotland, France, Italy, Switzerland, Germany, and the Netherlands. By WILHELM FISK, D. D., President of the Wesleyan University, at Middletown, Conn.; with engravings. For sale at the Methodist Bookstore, 32 Washington street, Boston; price \$3.00, 3.25, 3.50—according to binding. A liberal discount by the quantity.
Also—THE CONVERT'S GUIDE, and Preacher's Assistant—By Rev. T. MERRITT. Price 65 cts. A liberal discount to wholesale purchasers.
D. S. KING,
June 20.

THE GRAHAM JOURNAL OF HEALTH AND LONGEVITY. The character of this periodical is pretty well established and its objects generally understood. The third volume will commence the first of January, 1839, and like volume 2 will contain 400 pages, and will be issued every other Saturday. Subscribers to the third volume will send in their names at an early day, as it will be a great convenience in determining how large an addition to commence with on the first of January. As an inducement for persons to subscribe thus in anticipation, for the first 3, they will be permitted to have the main numbers of the present volume gratis, from the time their names are received at the publishers office either at New York or Boston. Terms—\$1.00 in advance—\$1.25 in six months—\$1.50 at the close of the year.
Oct. 16.

LEMUEL TOMPKINS' Gentlemen's Furnishing Store, 13 WASHINGTON STREET, near Lock Square—where may be found a general assortment of Neck Stocks, Handkerchiefs, Gloves, Hosiery, Suspender, Hats, Umbrellas, &c.
May 16.

PARLEY'S FIRESIDE EDUCATION. THE publishers select the following, among the numerous notices of this work.
"We know of nothing so practical, and so well adapted to our republican institutions as the work before us. Every man should keep it on the shelf, and make it her daily counselor."—Boston Evening Gazette.
"We strongly recommend the perusal of this book, to all young heads of families. They will derive hints from it by which they can render their domestic life more happy and useful. It is full of racy remarks, and is well supplied with anecdotes, many of which are new and striking."—Dedham Patriot.
"Delightful it is, and must be to every mind capable and desirous of happiness here and hereafter."—Boston Patriot.
"The book whose title is at the head of this notice, is decidedly one of the best manuals of practical education we have ever read."—Knickerbocker, N. York.
"This work is just the thing that is adapted to the want of parents and teachers."—Newfolk Advertiser.
"All should buy it, read and practice upon its admirable teachings."—Philoist, Saturday Courier.
"It contains large and liberal views of the several topics which it treats. Every page reminds us of the venerable Parley, only in a higher degree. The style is clear and graphic, often elegant; and the illustrations are as beautiful as appropriate."—Meth. Magazine, N. York, Whittier.
WEEKS, JORDAN, & CO. Publishers.
Oct. 10.

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GENTLEMEN'S HAT AND CAP WAREHOUSE,

WASHINGTON STREET, BOSTON.
J. B. HOLMAN, Manufacturer of HATS, CAPS, STOCKS and FURS, and dealer in Suspender, Gloves, Hosiery, &c.
Hats, Caps, &c. made to order at a few hours' notice.
The above articles for sale by the case, dozen or single, at the lowest cash prices.
Aug. 22.

FURNITURE & CHAIR WAREHOUSES,

No. 55, 57, 59, 61, 63, and 65 Cornhill.
J. M. DOE & CO., successors to WHITNEY, BROWN & CO.
We have for sale, a variety of elegant Furniture, of the most approved patterns and workmanship, all of which will be sold on the most liberal terms, consisting, in part, of the following articles, viz.—Secretaries, Bureaus, Dressing-Cases, Sideboards, Couches, Sofas, Sofa Bedsteads, Dining, Pembroke, Card and Work Tables, High Post, Field, French, Truckle and Cot Bedsteads, Looking Glasses, Brass Fire Sets, Timepieces, Spring-seated Rocking Chairs, Portable Desks, Wash Stands, Toilet Tables; Mahogany, Curly-Maple, Grecian, Case-Seat, Fancy and Windsor Chairs; Feather, Beds and Mattresses—wholesale and retail.
ly July 4

Periodical and Book Store.

WEEKS, JORDAN & CO., PUBLISHERS, BOOKSELLERS & STATIONERS, AND GENERAL AGENTS FOR ALL POPULAR PERIODICALS.
Feb. 28. 121 Washington street.
G. N. THOMPSON, BOOK-BINDER,
Ap. 18. 3m 32 Washington street.

TO COUNTRY MERCHANTS—BOOKS. COUNTRY Merchants, and others, can be supplied with all kinds of School, Religious, and Standard Miscellaneous Books, for cash or short credit, on the most liberal terms by GEO. W. LIGHT, 1 Cornhill.
N. B. Merchants visiting the city are invited to call.
Oct. 17. 6t

THE YOUNG LADY'S FRIEND. THERE is, we are aware, no scarcity of books of counsel and advice to young ladies, and some of them are exceedingly appropriate and useful; but so far as they have come under our notice they fall far short of the "Young Lady's Friend," which combines in one volume more practical lessons on the very interesting subject of the duties of females, than can be found diffused through the multiplied and elaborate works on the same subject that have heretofore been given to the world. Indeed it is difficult to imagine any duty that may devolve upon a lady, let her situation be what it may, which is not here laid down with great clearness, not only in the most approved mode, but the most delicate and endearing manner.
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June 20.</